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ARS MORIENDI

A Reprint in facſimile of a treatiſe ſpekynge of the arte & crafte to knowe well to dye / tranſlated oute of frenſhe in to englyſſhe. by Willyn Caxton.

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LONDON. Solde by the Aſſignes of Edward Lumley / deceaſed / M. DCCCLxxx.

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¶ Here begynneth a lityll treatyse shorte and abredged spe-
kynge of the arte & craft to knowe well to dye

When it ys soo that what a man maketh or doeth/it
is made to come to some ende/And yf the thynge be
goode and well made/ it muste nedes come to goode
ende. Thenne by better & gretter reason/euery man oughte to
entende in suche wyse to lyue in this worlde/in kepynge the
cõmaũdementes of god that he may come to a goode ende/
And that oute of this worlde full of wretchednes & tribu-
lacyons he may goo to heuen vnto god and his seyntes in
to Joye perdurable: But now in thise dayes. fewe there be
that aduyse theym of theyr ende so moche as they oughte to
doo. Though they be seke/aũcyente or olde / And to them co-
meth this folie by a folisshe hope/ that euerych man in what
estate he be hathe an hope to lyue longe/ And therfore hath
this present treatyse be made composed in shorte termes/for
te teche euery man wel to deye. whilys he hath vnderstan
dyng/ helthe and rayson / To the ende that yt is nedefull to
hym to be the better warned enfourmed and taughte / The
whiche traytie is deuyded into vj partyes/ Of whiche the fir
ste treateth of the preysinge of deth/ And how one oughte to
deye gladly. The ij. treateth of the temptacyons that they ha
ue whiche dey or lye in thartycle of deth / The iij. treatyse is
of the questions that ought be made to theym thenne. The
fourth conteyneth a maner of instruccyons and of techyng
that ought to be made to theym. The fifthe of the remembra-
ũce what god hath doon and suffred for vs / The vj & laste
treateth of certayn oreysons and deuoute prayers/that they
oughte to saye yf they maye. or elles ought to be sayd to fore
theym. by some that be assistente. or present:

¶ Of the allowynge or prayesynge of the deth/and how one

ought gladly for to dye

As thenne the bodyli deth is the most fearfull thing of all other thinges soo/yet is the deth of the soule of as moche more terrible and reprouchable. as the soule is more noble and more precyous than the body. And no the deth of synners is right cursyd and euyll. But the deth of iuste and true people is precyous to your god/for the dede men ben well happy that dye in our lorde. To this purpose sayth plato/ỹ contynuell remembraūce of the deth is souerayn wysedom. also for trouth the bodyli deth of good people alle waye is none other thinge. but the yssue or goynge oute of pryson. and of exyle/ and dyschargynge of a right greuouse burthen. ỹ is to wyte of the body. fynisshynge of all thinges and ende of all malaadyes and sekenesses/ and also of all other stryues mortall. It is thanoydynge of this present wretchednesse/ It is consumpcyon of alle euyllis/ and the brekynge of all the bondes of thys cursid & euyll worlde/ It is the payment of the dette of nature/retourne in to the cōtree/ and ẽtree in to ioye and glorye: Therfore sayth the wyseman. that the daye of the deth/is better than the daye of the byrthe. But this worde oughte to be vnderstande for theym that be good de onely. And therfore euery goode crysten man. and also euerychē synner verily contryte oughte not to be soroufull ne trouble hym of the temporall or bodyly deth/ ne he oughte not to fere ne doubte hit/ For what some euer mater or cause be layd to hym/but he oughte to suffre and receyue it pacyently and in thankis and gladly inconfermyng him selfe playnly/ And in comyttynge hooly his proper wyll to godys wylle. like as he is bounden to hym. For well to dye is gladly to dye: And to conne dye is to haue in all tymes his herte redy and appareyled to thynges heuenly &

ſupernall/And that at euery houre whan the deth ſhall come to the perſone that he be foũde redy/and that he receyue it wyth out ony contradiccyon/but alſo ioyuſly/as he ſhold abide the comynge of his good frende. To this purpoſe ſayth the phi loſopher that naturel reaſon well conſeyllyd iudgeth that ỹ goode deth ought better to be choſen than the euyll lyfe/ And that one ought ſõner to chooſe the bodily deth than doe ony thyng ayenſt the welle of vertue: Thus they it appereth of ỹ prayſing of the deth and that euery good perſone & religyous ought to deſire departyng of the body and the ſoule. for to be wyth our lord Jhu cryſte: and for to leue this p̃ſent worlde for the better to lyue in the world to come:

The temptacyons that the p̃ſone hath at thoure of the deth

IT ought to be knowen & be beleued eteynly/ that they ỹ ley in thartycle of deth haue many greuoꝰ & ſtrong temptacõns/ vereli ſuche that in their lyf they neuer had lyke. And of theſe temptacyõs there ley .v. pryncipall . The firſte is of the fayth. for by cauſe ỹ fayth is fũdacion of alle helth ¶ And that wythoute fayth it is impoſſyble to pleaſe god/ Therfore it is that thenne in thys poynt the deuyll wyth alle his myghte enforceth hym to trouble the perſone from his fayth holyl Or at the leſte to make hym to goo oute of the wape from his fayth / And laboureth thenne moche ſtrongely for to dyſceyue hym by ſome errours ſuperſtycious or hereſie. ¶ And by cauſe euery goode cryſten perſone is bounden to byleue/ Not onely in the artycles of the fayth catholyke: ¶ But all the holy ſcrypture and oughte to be ſubgyette and ſubmytte hym ſelfe to alle the ſtatutes of the chyrche of Rome/ And fermely to abyde and deye in the ſame creance and byleue ¶ For elles yf he ſholde begynne to erre in ony of the thynges aboue ſayd

thenne incontynent he sholde goo oute of the fayth of lyf & waye of helthe. Alwaye oughte to be knowen certaynly that in this temptacyon of the fayth/ no in other thinges folowynge. the deuyll maye not ouercome the persone. as longe as he shall haue the vsage of his free voyll well dysposed/ yf by his owne agrement he voyll not consent to ỳ deuil/ And therfore it is good & a thing moche profytable ỳ aboutheym ỳ trauayll in thartycle of deth be repeted with any hye voys ỳ crede/and symbole of the fayth/to thend that by that meane the persone deyeng be the more herted and encoraged in the constanee of the fayth/ To the ende also that ỳ deuylles whyche haue horrour to here it be putte abacke and dryuen away: Certaynly the fayth of the true aũcyent men as somtyme were abraham. ysaac and Jacob. Also of formepaynyms & gentyls/as were/Jobe/Raab. Ruth Achior & other semblable/And also they of thappostelys.and of the Innumerable martyrs.confessours and virgynes/ The fayth of suche people oughte moche to comforte the seke man to the constaunce and stedefastnesse of the fayth/ For by fayth alle they of tyme passed and of this presente tyme haue pleased god/ ¶ And it is Inpossyble to please god without fayth/ For fayth maye alle/ And veray fayth geteth all that it requyreth ¶ The seconde temptacyon is ayenste hope by dyspayre. For a persone oughte to haue alle hope and confydence in god/ And it happeth thenne whan a persone beynge seke in his body is tormented with grete payne and sorowes/ that the deuylle enforseth to bringe to him sorowe vpon sorowe. In bryngyng tofore his remembraunce all his synnes/ by all the wayes that he maye/at leste theym ỳ he neuer confessyd hym of to thende that by ỳ meane he drawe him into diſperacõn/ Vpon this purpos sayth Innocẽt. that euery

cryſten perſone be he goode or euyll to ſore that his ſoule yſſu eth oute of his bodye ſeeth oure lorde ihesu cryſte ſette in the croſſe/that is to wyte the euyl to theyr confuſion to the end that they haue ſhame and dyſpleaſyr that they haue not goten in theyr lyf the fruyt of the redempcyon/ And the go ode to theyr honour and pleaſyr. Nethelesse none oughte to haue deſpayre in noo wyſe/ How mocke felon and euyll he hath ben. though that he had commyſed as many murthers and theftes as there ben dropes of water and ſmalle grau uell in the ſee/ yet were it ſo that of them he had neuer doon penaunce ne confeſſyd theym/ as longe as the pacyence of our lorde holdeth hym in this mortall lyf/ And that he haue power and myghte to repente hym/ Notwythſtandyng that they by force of maladye and ſeknes he maye not confeſſe him. For onely contrycyon wythinforth may ſuffyſe in ſuche a cas. For god dyſpyſeth neuer a contryte herte and humble/ And alſo the pyte and mercy of god is mocke more thā ony iniquyte or wyckednes. And therfore the ſynne and cryme of deſperacyon is to hym that onely by whiche he maye not be ſaued ne guaryſſed ¶ For by this ſynne god whō che is ryghte pyteous is ouer mocke offendyd. And the o: ther ſynnes be ſo mocke the more agreued/ And alſo the payne eternalle is of ſo mocke more augmentyd Vnto the Infenyte ¶ The euylles and ſynnes commyſed and paſſed greue not ſo mocke. But diſpayre dyſpleaſeth more. And therfore none oughte to dyſpayre of the mercy of god. thō ugh that he onely had cōmyſed all the ſynnes of the world yet thaugh he ſuppoſe to be of the nombre of that be damp: ned/ In trouth the dyſpoſicyon of ỹ body of our lord Jheſu criſte hēgyng in the croſſe ought mocke ēduce a ſeke pſone paynyng to the deth to haue verey hope & cōfydence in god/

For he hath the hede inclyned and bowed to kysse vs/ the armes stratched a brode for to imbrace vs/ the handes perced & opened for to gyue to vs. the syde open for to loue vs/ And all his body stratched for to gyue hym selfe all to vs/ How thenne is a vertue more louable and of grete merite to serue god ¶ To this purpose comen many examples as of saynt peter, whiche renyed and forsoke Jhesu cryste. Of seynt poule/ whiche persecuted holy chyrche/ Of seynt matheu & of zacheus whiche were publycans/ ¶ Of marye magdalene the synner/ Of the woman that was taken in aduoultrye/ Of the the ef that henge on the ryghte syde of Jhesu crysste. Of saynt marye egypcyen. And of many moo other whyche were grete synners & horryble. Whiche allway setted alle theyr hope in god. and were saued. The thyrde temptacyon that the deuyl maketh to theym that deye. is by Impacyence: that is ayenste charyte/ For by charyte we ben holden to loue god a boue alle thynges. Now is it thus that to them that deye/ cometh ryght grete sorowe & payne of hert & of body. Be it that the deth come naturelly/ or that it come by ony other euyll accydent. For by payne & sorowe many ther be that ben Impacyent & grutchynge. and deyen in suche wyse as they semen madde or oute of theyr wytte as it appereth ofte/ wherfor it is certayn that suche peple ben out of very loue & charyte. & that they loue not god suffysaũtly and therfor it is necessary to euery man ỹ wyll deye. that in what sekines he it short or long. that he murmure ne grutche not/ but suffre it pacientlyfor we suffre by good ryght alle theuylles that comen to vs/ & yet be not the passyons of this world cõdygne ne worthy to the glorye to come/ this is they achyng moche Iniuste yf of the iuste passyon we murmure or grudche. For lyke as the soule is possessyd in pa-

cyence/and by murmure the ſoule is loſte and dampned/ou
ghte not they our lord thus entre in to his glorye and kno
we ye that the Inſyrmyte to fore the deth is lyke as a pur
gatorie ſoo that it be ſuffred lyke as it apertayneth/ that is
to ſaye/pacyently/gladly & agreably/And it cometh by dy
uyne dyſpenſacõn/that to the lengeſt byce & ſynne is gyuen
the lengeſt maladye. And that god mercyfully ſendeth tem
porell tarpenge. to thende that he goo not to eternalle pay
ne. It appyereth they that all maladyes & ſekeneſſes of the
body what ſo euer they be oughten by reaſon to be ſuffred
wythoute grutchynge/for he that well loueth to hym is no
thynge Impoſſyble/ The fourth temptacyon of theym that
dye is the complacence or plaiſyr of theym ſelfe/and that is
a ſpyrituell pryde/ by the whiche the deuylle aſſayleth moſt
theym that be deuoute/ and it happeth whan the deuyll hath
not mowe ne can not induce the man to god oute of the
fayth. he to make hym fall in to deſperacyon/or into Impa
cyence/that they be aſſaulteth hym by complacence or plaiſyr
of hym ſelfe/ to hym ꝑſentyng in his hert ſuche thoughtes/o
how thou art ferme & ſtedfaſte in the fayth/ o how thou arte
ſure in hope. o how thou art ſtronge & pacyent/ o how thou
haſte doon many good dedes. or ſuche thynges ſemblable for
to put hym in vayn glorye/but ayenſt thys late none gyue
to hymſelfe no maner prayſyng/ne auaunte hym/ne none
glorifye hymſelfe of his good dede. ne preſume not thynge of
hym ſelfe/ ne not attrybute hym ſelfe to doo nothyng well
/for this cõplacence is vayn glorye. and it may be ſo grete
that by it a man myght be dampned/ & man nye his dethe
ought to be well aduyſed. whan by ſuche pryde he feleth hym ſel
fe tempted. that they be hũble & meke hym ſelfe ſo moche the
more/ That he wythdrawe hym in thynkynge his wret

chyones and his ſynnes / For none is certayn. yf he be dyg
ne or worthy to haue deſerued the loue of god/or the hate of
god. Nethelesſe none ought to deſpayre. but ought alwaye
to adreſſe his herte to god by good hope in thynkynge and
conſiderynge the mercy of god to be aboue alle his werkis/
The fyfthe temptacyon that moſt troubleth the ſeculers and
wordly men. is the ouer grete occupacyon of outwarde thin
ges and temporall. as towarde his wyf his chyldren & his
frendes carnall/towarde his rycheſſes or towarde other thyn
ges/ whiche he hath moost loued in his lyf/ And therfore
whoſomeuer wyll well & ſurely deye/he ought to ſet ſymply
and all from hym alle outwarde thynges & temporell/ and
oughte alle to cōmytte to god fully/and if he ſoo doo in ſuf
fryng e pacyently the payne of deth/he ſatyſfyeth for all his
venyalle ſynnes/And that more is he bryngeth ſome thyn
ge for to ſatyſfye for the deedly ſynnes/ But it happeth not
ofte that ony be foūde be he ſeculer or reguler/that hopeth not
but to eſcape fro deth/and alwaye this folyſhe hope is a thin
ge ryght peryllous & mocke dyſordred in euery cryſten man
and that ofte cometh by Inſtyncyon of the deuyl/the whiche
may not ſurmoūte the man in none of the ſayd temptacy-
ons ne in none other what ſomeuer they be: but yf ȳ man
hauynge thuſage of rayſon wyll by his owne agremente
conſent to hym. For our enmye is ſoo feble that he may not
ouercome/but hym that wyll be vaynquyſſhed/And god is
ſoo good and iuſte that he ſhall not ſuffre vs to be tempted
aboue that whiche we may not wythſtonde/ But he ſhall
doo to vs ayde and prouffyte wyth the temptacyon/ To the
ende that we may ſuſteyne it ¶ And euery man ought to
ſtudye/that the victore of temptacyons cometh alwaye by
humylite & mekenes/ For they that haue not in theym the

consentynge of herte/ For that suffyceth to his sauacyon
Alway oughte to be taken heede/ that the Interogacyons
be made to fore or that the seke may lese thusage of speche.
And yf the answeres of the seke persone appere ne sowne
not sufficyaunt to his sauacyon. late ther be putte thrto re-
medye by Informacyon necessary by the beste manere that
may be. And also oughte to be shewed to the seke persone ỹ
grete perylle that myghte falle & come to hym. Notwyth-
stondynge though he ther by sholde be a fered. For better it is
by fere and holsome drede he haue compūction and be saued
than by blaundysshyng dyssolucyons or by comforte noyous
he be dampned. In trouth this thyng is moche straunge &
ouerperyllous and contrarye to the fayth and cristen relyg-
gyon. but it is a thynge diabolyke/that to a cristen man be
ynge in thartycle of deth for to hyde from hym the perylle of
the deth of his soule/ And that by humayne drede/men dare
not trouble hym/ Contrarye to this dyd ysaye the prophete
Whan he fered holsomely the kyng Ezechyas lyeng seke vn
to the deth. sayng to hym that he sholde dye of that sekenes.
and neuertheles yet he deyed not. In lyke wyse dyd saynt gre
gore/ whan he fered holsomly his monke for his proprete.
whiche was constytuted in thartycle of deth/ Item ought
to be presented to the seke persone the Image of the crucyfyx
whiche alway sholde be emonge the seke people/and also the
Image of our blessyd lady and of other sayntes/whiche the
seke may hath most loued & honoured in his lyf/ Also ou-
ght to be aboute theym holy water. and ofte caste vpon the
ym & aboute theym. to the ende that the deuyllys be putte a-
backe fro theym/ And yf by cause of shortnes of tyme. alle
these thynges aforesayd may not be doon. yet they ought at
leste to purpose to theym the orayſons and prayers/ whiche

adreſſen vnto our lorde Jheſu cryſte/ And there oughte ne-
uer to be brought to theyr remembraūce the carnalle fren-
des/ ne wyf/ ne chyldren/ ne ryches. ne other goodes tempo
rell/ but onely as moche as the ſpyrytuel helthe of the ſeke
perſone demaundeth & requyreth ¶ Who ſomeuer they wyll
lerne to dye. late hym come & lerne alle the thynges forſayd
to fore or he haue nede in thartycle of neceſſyte/ For in tro-
uthe in grieuous Infyrmyte/ the deuocyon of the perſone
goth away and paſſeth/ And as moche more as the ſeke-
nes approcheth or encreaſeth ſo moche more the deuocyon
fleeth from hym/ yf thou wylte not thenne erre. ne be decey-
ued. and that thou wylt be ſure. Doo inſtauntly all that
thou mayſt goode whiles that thou arte hole and ſounde
and that thou haſte the vſage of reaſon and well dyſpoſed
And that thou mayſt be lorde of alle the faytte. O how mo
che people truly wythoute nombre haue deceyued theym ſelfe
and wounded theym ſelfe in abydyng the laſte neceſſyte ¶
And alwayes it oughte not to ſeme to none incongrue ne
merueillous/ but that it oughte to theym that deye to ſhewe
by ſome dylygente cure/ by beſy dyſpoſicyon & alſo by ſtudy-
ous exhortacyon/ For wythoute doubte ſuche force and nece
ſite renneth vpon theym ſodaynly. that yf it were poſſyble
alle ay hole eyte oughte renne haſtely to a perſone that
deyeth:

The oroyſons and prayers that oughten to be ſayd vpon
the ſeke perſone in thartycle of deth:

Eynally it oughte to be knowen that the oroyſons whi
che folowen oughte to be ſayd vpon or ouer a ſeke per
ſone aboue the prayers that our moder holy chirche hath
accuſtomed to ſaye ouer the ſeke perſones laboryngе to the
deth ¶ And yf the ſeke perſone be relygyous/ The couente

oughte to be assembled by the table/as it is accustumeday And after they oughte to saye the letanye/with the orsons/and the psalmes ordynarye and accustumed ¶ After the whiche may be sayd the prayers that folowe as longe as the tyme shalle suffyce. and may be reherse agayn dyuerce tymes. For to moue the seke persone the more to deuocyon/ yf he haue yet the vsage of raysony ¶ And this is not dony for necessyte. but/for the prouffyt and deuocyon of the seke persone: And as touchynge the seke persones seculers. oughte to be sayd the oraysons that folowen. after that the dysposicyon and deuocyon of the seke persone and the commodyte of the tyme/ and of the assynstentys requyreth ¶ But fewe people or none hey at this day. that haue the knowleche of thys arte/

LOrde Jhesu cryste sone of the faderly charyte/ I bysech the for the loue that thou ryght moche worthy/ryght Innocente/ & moche delycatyf madest thy selfe to be comman/ to be wounded and deye for the helthe of man. that thou wylte pardone and forgeue this thy seruaunt. (N. Jhesus ryght mercyful forgeue hym all that by thought by wode/or by dede/ by affeccyons. or mocuynges/ by his strongthe/& by his wytte of body & of soule he hath trespaced. And for remyssyon gyue to hym lord that ryght suffisaū emendacyon by the whiche thou vnbondest the synne of all the worlde: And for full fulfyllynge of all neclygencis/Joyne to hym that ryght redy and valyaunt conuersacyon that thou haddest syth and from the hour of thy concepcyon vnto the oure of thy deth ¶ And more ouer gyue to hym the frupt of all the goode werkes made and doon by all the chosen sayntes/ syth the begynnynge of the worlde vnto the ende/ Qui viuis et regnas deus per oīa secula seculoꝝ.

IN the honoure of the ryght feruent loue by the whi-
che the lyf of alle lyuynge constrayned the to be in
carnate/ And in anguysshous espeyte to deye on
the crosse ¶ We remember on a newe of thy ryght benyg-
ne herte /to the ende that to thys thy seruaunte. N. our bro
ther / thou putte away alle hys synnes. And that thou for-
yeue him all. by thy ryght holy conuersacyon/ And by the
meryte of thy ryght holy passyon: That thou make hym to
experymente the multytude superhaboundaunt of thy myse-
racyous/ And that thou make redy vs alle/ and inespe-
cyall this persone our brother. N. whome thou haste dyspo-
sed hastely to calle to the by ryght pleysaunt manner/ And
that it be to hym ryght prouffytable by thy swete pacyence
¶ By verayy penaunce. by playne rempssyon. by ryghtfull
fayth / by stedfaste hope/ And by ryght parfyte charyte In
suche wyse that in ryght parfyght estate he may blessyd
ly departe and eyspyre bytwene thy ryght swete embra-
cementys and companye. to thy prapsynge eternall/ Amen
¶ To god the fader.

IN to the handes of thy mercy inestymable holy fa-
der Juste fader/and mocke bylowed/ We recommau-
de the soule of thy seruaunt. N. our brother. In
prayenge the humbly after the gretnes of the loue/ by the
whiche the ryght holy soule of thy sone recommaunded hym
to the in the crosse ¶ That bi the inestymable charyte of
dylleccyon by the whiche/ thou whiche arte paternyte deuyne
dreweste to the the same ryght holy soule ¶ Thou
wylte atte thys laste hour of deth of this thy seruaunt. N.
our brother receyue in the same loue his esperyte/ Amen:

To god the sone:

O My moche louyd redemer ryght pyetous: Jhesus ryght benygne/ We praye thy lacrymable voys by the whiche in thy humanyte/whan thou sholdest for vs deye/Thou were consumed of labours and sorowes/in suche wyse that thou were lefte of thy fader That thou wyth drawe not the helpe and ayde of thy mercy to thys.N. thy seruaunte oure brother in to this hour and moment of his afflyccyon ¶And the consumpcyon of his spyryte suffre not in this extreme hour of his deth/ But by the tryumphe of thyn holy crosse. And by the vertue of thy helthfull passyon/ and of thy bytter deth thynke on hym ¶Thynke of peas and not of afflyccyon/And delyuer his soule from alle anguyssh es/ And wyth the same hondes the whiche for loue of hym/ thou suffredeste to be fyxed and nayled to the crosse wyth ryght sharpe nayles ¶Good Jhesus moche swete fader and lorde delyuer his soule fro the tormentis whiche be deputed to hym/ And brynge hym in to eternal reste wyth voys of exaltacyon and of confessyon amen

O swete Jhesus sone of the lyuyng god. ryght mercyfull lorde in the vnyon of that recomendacyon by the whiche in deyenge on the crosse/ thou commaundeste thy ryght holy soule to thy heuenly fader ¶We recommende to thyn ineffable pyte the soule of this thy seruaunte N. our broder. in requyrenge & prayng thy ryght mercyfull bou̅te/that by the merite & honour of thy moche holy soule/ by the whiche all soules be saued & fro the deth duely delyuerde/ that it may please the mercyfull lorde to delyuer this soule from all paynes & myseryes/ and ỹ for the loue & intercessyon of thy ryght swete moder/thou wylt conduyte & lede it to beholde ỹ glorye of this glorious vysion/Amen.

GOd ryght myghty debonayr and mercyfull/ whiche that after the multytude of thy mercy/ effaceſt and putteſt away the ſynnes of theym that ben repentaunt/ And that by pardon of remyſſyon voydeſte the culpe and blame of all ſynnes ¶ Beholde wyth pyte vpon this thy ſeruaunte. N. our brother/ whiche wyth alle confeſſyon of herte requyreth the of pardone. and remyſſyon of all his ſynnes/ Accorde and graunte it to hym/ we praye the/ And renne in hym moche pyetous fader alle that whiche by worldely fraylte hath be in hym corrupte/ And alle that whiche by fraude dyabolyk hath be in hym violated & defoyled/ and aſſemble hym in the vnyte of our moder holi chirche/ as one of the nõbre of redempcyon/ lord haue mercy on his waylynges/ haue mercy on his teeris/ and bryngе hym to the ſacrament of thyn holy reconſilyacõn/ For he hath no truſt but in thyne Infynyte mercy/

To our bleſſyd lady/

ORyght entyer and eternalle bleſſyd vyrgyne gloryouſe mayre/ aydereſſe and helper of all anguyſſhe and neceſſyte ſocoure vs ſwetely nowe. And ſhewe to thy ſeruañt here. N. our brother thy gracyous vyſage in this laſte neceſſite/ wythdrawe & put fro hym all his enmyes by the vertue of thy ryght dere ſone our lord ihu cryſte & of his holy croſſe & paſſyon/ and delyuer hym from all anguyſſhe of the body and of ſoule/ to thende that to god our lord he yelde prayſynge wythout ende. amen. ¶ To ſaynt mychaell/

ſaynt mychael archaũgel of god ſocoure vs nowe to ſo re ẏ ryght hye iuoge. o chãpyon imuynerble be ỹ pſent nowe & aſſyſt to this. N. our brother/ whiche ſtrõgly laboureth toward his ende/ and defende hym myghtyly fro ẏ dragon infernal/ and from alle the fraudes of the cuyll ſpyrytes

O yet furthermore we pray the whiche arte the ryght clere and mocke fayer ſhewer of the deuynyte/ to the ende that in this laſte hour of thelyf of this. N. our brother/ thow wylte benygnely and ſwetely receyue his ſoule in to thy ryghte holy boſome ¶ And that thou wylte brynge hym in the place of refreſſynge of peas and reſte/ Amen.

To the ſeke perſone atte his ende

RYght dere brother or ſuſter I commaunde the to god almyghty/ and commytte the to hym/ of whome thou art creature. to the ende whan by thy deth thou ſhalt haue payd the dutye of nature humayne thou maylte retorne to thy maker/ Whiche of the ſlyme of the erthe fourmed the/ thy ſoule yſſue and goo oute of thy body. whan it ſhall pleaſe god ¶ The ryght ſplendaunt companye of angelles be atte thy departynge and mete the ¶ The ryghte clere ſenate of appoſtolys wyll defende the / The victorye es of martyrs may mete the ¶ The companye adorned wyth ſhynynge confeſſours wylle enuyronne the ¶ The aſſemble of the ryghte Joyous Virgynis take and receyue the. And the boſome of the bleſſyd reſte of patryarkes wyll opene to the/ And Joyne theym wyth the ¶ And make the to dyſſeuer to be emonge the aſſyſtentes wyth the That thow avoyde atte that in derkeneſſe is horryble atte that in flames brennyth and ſtrayneth ¶ And atte that whiche trauaylleth in torments Goo departe fro the ryght blacke ſathanas wyth atte his cruelle ſatallytes. ¶ And the goode angelles of god maye accompanye the in thy commynge to glorye. ¶ Flee from the that ſelon ſathanas/ and flee he in to that ſynkynge pryſon of derkenes eternell/ Goo graunte god that his enemy

es be dyſſypate. and they that hate hym flee to fore his face Defayle they lyke as ſmoke fayleth. and as the ſynners peryſhe to fore the face of god / And the Juſte perſones comen and enioye theym in the ſighte of god and delite theym in gladnes / Alle the legyons of helle and the mynyſtres of ſathan be confounded in the fyre. and be they a ſhamed & confounded. Ne haue they none hardynes to let ne empeſhe thy voay / Jheſu cryſte delyuer the fro tormente. Whyche for the dayned to deye on the croſſe / And conſtytute the emonge the ſwete and flowrynge places of paradys / The ſame verray paſtour and herdeman knowe the emonge his ſheepe / Whiche forgeue to the alle thy ſynnes / and ſette the on his ryght ſyde. and in the partye of his choſen people / And no that thou may ſee face to face thy creatour & maker. And no that leynge with hym preſente and aſſyſtente thou mayſte beholde his ryght manyfeſte verye / and conſtytuted voythoute ende emonge the companyes well bleſſyd thou mayſt Joye in dyuyne contemplacyons Worlde voythoute ende / amen:

O Cryſten ſoule departe the fro this worlde whan it ſhal pleaſe god in the name of the fader whiche the create / In the the name of Jheſu cryſte his ſone. whiche for the ſuffred deth. and in the name of the holy ghoſte whiche hath ſhede in the his grace come to thy metynge / And no ſocoure the the holy angelles of god / The archangelles. The Vertuers. The poteſtates / The dompnacyons. The tromes. The cherubyns / And the ſyraphyns / Come to thyne helpe and ayde. The patryarkes / and the prophetes / The apoſteles and euaungelyſtes / The martyres and confeſſours / The monkes and hermytes / The virgynes and the wydowes. The chyldren and the Innocentes ¶ Alſo helpe the the prayers and oraiſons of alle preſtes and clerkes / And of theym

Voyde of pryde. falle neuer in to the fornays. And therfor euery ſynner oughte hooly to mekke hym ſelfe vnder the myghty honde of god/ to thende that by the helpe of our lorde he may obteyne victorie in alle temptacyons/ in alle ſekeneſſes/ and in all trybulacyons of payn & of ſorowe vnto the deth Incluſyfly. ¶ Of the demaundis & queſtions that ought to be made to the ſeke perſone

Ther ought to be made aſkynges & demaũdes of them that ben in thartycle of deth as longe as they haue thuſage of raiſon & of ſpeche. to thende that yf they be laſſe or worſe diſpoſed than it apertayneth. And that they ben by that meyen the better enformed & comforted/ after ſayth ſaynt anſelme theſe maners of demaũdes oughten to be ſayd thus as here folowyth. Thow broder or ſuſter in nampynge ther name. art thou Joyfull that thou deyeſt in the fayth of our lorde Jheſu cryſte. And he or ſhe ought to anſwer ye/ repenteſt the of that or ſuche thynge wherto thou were enclyned/ Anſwere ye/ Haſte thou wylle to amende the yf thou haddeſte ſpace to lyue/ Anſwere ye ¶ Beleueſte thou that thou mayſte not be ſaued/ but by the deth of our lorde Jheſu cryſte and by his paſſyon/ Anſwere ye/ Yelde to hym thankynges wyth all thyn herte/ Whiles that thy ſoule is in the/ ¶ And conſtytute and ſette alle thy truſte in this deth that thou abydeſte now preſently. And haue no truſte in ony other thynge. gyue thy ſelfe ouer/ couer the alle/ and wrappe the in this deth/ And yf god wyll Judge the. ſaye thus to hym. Lorde I putte thy deth bytwene thy Jugemẽte and me. Otherwyſe I wyll not debate ne ſtryue ayenſt the. I offer the the merytes of thy ryght worthy paſſyon: by ẏ̃ meryt ẏ I ought to haue goten. Whiche I haue nothynge don & no is me therfo know/ and recõmaũde at this tyme

my ſpyryte in to thy handes. theſe demaũdes and queſtyons
tofore ſayd ought to be ſayd/ as well to religyouſes as to ſe
cu|lers. to thende that in the payne of dethe they be the better
enfo|rmed of theyr eſtate. And yf the tyme ſuffre it men ou
ghte yet to ſaye this that folowyth/ Byleueſt thou alle the
pryncypall artyeſes of the fayth of holy chirche/ & alle the ho
ly ſcrypture in alle thynges/ and the expoſicõ of the catholy
ke and alle holy doctours of our moder holy chirche. anſuer
ye/ deſpyſeſt thou & repreueſt alle hereſies/ errours & ſuperſty
cyons/ whiche be reproued of holy chirche/ he ought to anſ-
uer ye/ knowlecheſte thou that oſte & in many maners thou
haſte rygbt greuouſly offended thy maker/ anſuer ye. As
ſayth ſaynt bernarde/ ther is none ſaued/ wythoute to haue
knowleche of hym ſelfe. for of this knowleche growyth hu-
mylyte. whiche is moder of helthe/ yet ought to be demaũded/
Broder or ſuſter ſorowyeſte thou for alle thy ſynnes whiche
thou haſt cõmyſed ayenſt ỳ mageſte. the loue/ the goodnes
of god/ & of the good dedes ỳ thou haſt not don & of the gra-
ces of god of whiche ỹ haſt be neclygent. he ought to anſuer
ye/ Thou oughteſt not onely to forow for doubte of the deth
whiche thou attendeſt or for ony paine/ but for the loue of
god or of Juſtyce. and thou requyreſt pardon wyth alle thy
herte. Anſuer ye/ Deſpreſt thou alſo that thy herte may be
meued to the knowlege of the defaultes of whiche thou arte
not remembred preſentely/ To the ende that thou mayſt du
ly repente the/ he ought to anſuere ye ¶ Purpoſiſt thou
verytably to amende the/ yf thou myghteſte lyue and be ho-
le/ And that thou vooldeſt neuer ſynne deedly in erneſte.
And haddeſte leuer to loſe the beſte thynge that thou loueſt
ye thy bodyly lyf. to fore thou vooldeſt offende thy maker

and to pray god with good hert that he will gyue the grace for to contynue in this purpose. Answere ye. Forgyuest & pardonest thou with good hert for the loue of god all that haue ben trespaced to the in word or in dede. he ought to answere ye. Requyrest thou also for the loue of god of whome thou hopest to receyue forgynes that/ that thou hast trespaced euer to ony other that thou mayst be quyte & forgyuen/ Answere ye/ wylt thou the thynges that thou hast taken & holden vnduly be by the restored holy lyke as thou art bounden and after the value of thy faculte/ vnto the renoncyacõn of all thy goodes. yf otherwyse thou myghtest not make satysfaccyon/ he ought to answere ye/ Byleuest thou that our lorde Jhesu cryste he ded for the. And that otherwyse ỹ myghtest not be saued. but by the meryte of his precyous passyon. & thankest hym therfor with all thy hert/ answer ye. ¶ In trouth who someuer shall make affyrmatyfly answere to these askynges to fore sayd/ with goode conscyence and veray fayth with oute faynyng/ he shall haue euydent signe and argument of helthe/ And that he shall be of the nombre of theym that shall be saued/ yf he erre in this poynt. ¶ And yf there be none to demaunde hym. he oughte to retorne to hym selfe. And to demaunde hym selfe in consyderynge the most subtylly that he shalle comme make/ Yf he be dysposed lyke as sayd is ¶ For with oute this dysposecyon may no man by ony maner be saued ¶ And who someuer shalle fele hym selfe thus well disposed/ he oughte to recõmaund hym all to the passyon of oure lorde Jhesu cryste ¶ And to putte hym selfe all in the remembraunce and in medytacyon of the same /as he shalle make: And that as his Instrumyte shalle suffre hym/ And by this moyen he surmoũted & ouercomen all the temptacyons of the deuyll

and his ryghte subtyl wayles and fallaces:

SAynt gregoire sayth that all the actyon and Werke of our lorde Jhesu cryste/ ought to be our Instruccyon/ And therfore euery goode cryste̅n persone dysposed Well to dye/ ought to doo after his manere and possyblyte in his laste ende/ lyke as dyd our lord/ Whan he dyed on the crosse. Now it is soo that our lord dyd fyue thynges pryncipally hangyng the on crosse/ he adoured & prayd he Wepte/ he cryed. he commaũded his soule to god/ and he yelded to hym his sperite. Thus semblably euery seke man constytuted in thartycle of deth ought to adoure and praye at leste in his hert yf he may not speke/ For as sayth saynt Isodore it auayleth more to praye Wyth hert in sylence and Wythout spekynge than by Wordes onely Wythoute takyng hede of the thought/ Secondly he ought to Wepe/ not Wyth his bodyly eyen onely. but Wyth the teres of his hert/ in repentynge Verely hym selfe. Thyrdly he oughte strongely to crye fro the depnes of his herte and not by Voys. For god beholdeth more the desire of the herte than the soun of the Voys. Also to crye Wyth the herte is none other thinge. but stedely to desire remyssion of his synnes & to come to euerlastyng lyf. Fourthly he ought to recõmaũde his soule to god in sayng/ In manꝰ tuas &c. Fyfthely he ought to yelde his spyrit to god Volũtarely in cõformyng him all to the Wylle of god lyke as it aperteynith/ & in sayeng yf he may ỳ obsecracyons that folowen.

To the trynyte

ouerayn deyte right gret boũte excellẽt & glorious tryny te souerayn dilecõn. loue & charite haue mercy on me synner. for I cũmaũde to ỳ my sperite. my god fader right pyete9/ fader of mercy gyue thy mercy to this poure creature. helpe me nowe in my laste necessyte/ lord socoure my poure sou

le helples nowe & desolate/ to thence that it be not deuoured of the holdis infernall/ my ryghte swete and best belouyd lord Jhesu cryst sone of ỳ liuyng god. for the loue & honoure. and by the vertue of thy precyous passyon commaũde thou J the praye/ that J be nowe receyued amonge the nomber of thy chosen blessyd soules / My sauyour and my redemer J yelde me alle to the. refuse me not J come to the/ putte me not fro the. Lorde ihesu cryste J aske of the heuen/ nothinge for the loue of my merytis/ For J am no thinge but duste and asshes and a synner ryghte myserable ¶ But J demaũde of the in ỳ vertue and in the value of thy ryght holi passyon/ by the whiche thou haste wyned to redeme me whiche am a righte myserable synner wyth thy mocke precyous bloode: Lorde ihesu criste sone of the lyuynge god J the supplie me kely by that byternesse of deth whiche for me thou suffrest in the tree of the crosse. & no in especyall atte that oure whã thy right holy soule yssued oute of thy ỳcyous holy body. that thou haue mercy on my moste wretched soule/ at his departynge ¶ Also yf he maye he oughte to saye thre tymes this verse that folowyth/ Diripuisti dominẽ vincula mea tibi sacrificabo hostiã laudis/ et nomen dñi inuocabo. That is to saye/ Lorde thou haste broken my bondes J shall sacrifyce to ỳ an hostie of ỹpysyng/ and shall call on ỳ name of our lorde and seynt isodore sayth ỳ this verse is bikened to be of so mocke vertu ỳ if a man bi verry cõfession sayth in thende of his lyf his synnes ben to him forgyuẽ/ after these thingis ỳ seke mã ought if he may mocke ẽtierly wyth hert & mouth the best wyse thta he shall mowe requyre & call into his helpe ỳ right glorious virgyn marie/ whiche is ỳ verray meane of all synners. & she ỳ addresseth them in ther neccessyte/ sayẽg to hir in this maner/ Quene of heuen moder of mercy & refuge

offynners J meke̅li the byſeche that thou Wolte reconſile me to the dere ſone / in callynge his Worthi goodnes for me vnWorthi ſynner. that for the loue of the he Wyll pardone and forgyue me my ſynnes. and brynge me in to his glorye. He ought afterwarde yf he maye calle on the holy ā̄gellys in ſayē̄g. ye ſpirytes of heuē̄ ā̄gels moche glorious J byſeche you ỳ ye Wolle be aſſyſtēte / Wyth me. ỳ now bigynneth to departe & ỳ̄ ye delyuer me myghtily fro the awaytes & fallaces of myn aduerſaryes / & ỳ yt pleaſe you to receyue my ſoule in to your companye The pryncipall my beter and my good aū̄gel Wyche by our lord art deputed to be my Warden & keper / J praye and requyre the that thou now ayde & helpe me. And after he ought to requyre the appoſtelis. the martres / the confeſſours and the Vergynes / And in eſpecyall the ſayntes that he moſte loued euer ¶ After all thyſe thynges he ought to ſaye thre tymes yf he maye theſe Wordes that folowde / Wyche is ſayd to be made and compoſed by ſaynt Auſtyne ¶ The peas of our lorde Jheſu cryſte. The Vertue of his holy paſſyon: The ſygne of the holy croſſe: The entyernesſe of the humblyte of the Virgyne marie: The bleſſynge of alle the ſayntes: The kepynge of the aū̄gellys. And the ſuffragyes of alle the choſen of god be by twene me and alle myn enemyes Viſible and inviſible in this houre of my dethe: Amen ¶ And yf the ſeke man or Woman maye ne can not ſaye the oryſons and prayers tofore ſayd / ¶ Some of the aſſyſtentes ought̄e to ſaye theym to fore hym Wyth a lowde Voys. Inchaunggyng the Wordes. there as they ought̄e to be chaunged: ¶ And the ſeke perſone as ferre as he hathe the Vſage of rayſon ought̄e to herkene / and praye Wyth his herte / ¶ And deſyre as moche as he ſhalle molve ¶ And ſoo

prayenge rendre and yelde his soule to god. and wythoute fayle he shal be saued

Yet ought to be knowen that euery persone hauyng the lone & drede of god in hym silfe and also the cure of soules ought moche besily & dilygently induce and admoneste the seke persone constytuted in perill of body or of soule. that firste hastely & principally he pourueye for him wythoute ony delaye for remedye of medicyne ghostly & spyrituel For it happeth ofte that thynfyrmyte & seknes of the body taketh his bigynnyng of the langour of the soule / And therfore the pope cõmaundeth straytly to all leches & physicyens of the body. that to no maner sekenes they mynistre ne gyue bodily medicyne. tyll that they haue admoneste & warned theym to gete and take fyrste the spyrituel medicyne / That is to wyte in receyuynge deuoutely the sacramentes of holy chirche: In ordeynynge his testament and in dysposynge lawfully his house & other goodes and nedes. And there oughte not to be gyuen to ony seke persone ouer moche hope of recouerynge of his bodyly helthe / How be it that ofte tymes many don the contrarye in prudyce of theyr soules. ye to theym other while ỳ drawe to ther deth / and it happeth ofte that they wyll not here spekē of deth / and so by suche false cõforte & by suche faynt trust of helth / ỳ seke pson falleth in dãpnaciõ. and therfor ỳ seke person ought to be ẽhorted & desired ỳ bi very cõtricyon & by very cõfessiõ he poure the helthe of his soule / also ỳ same may moche auayll for ỳ helth of his body / if it be to him expediẽt & he shall be bett' apeased & more assured. for it seld happeth saith sait gregory ỳ veri cõtriciõ be in thence / & that the penaũce ỳ the seke mẽ or wimmen haue then. by very & suffysait tother helth / And they in especial as it is knowẽ in all the tyme of ther lyf they neuer kept ỳ

commaũdemẽtis of god/or theyer bodyes voluntaryly. but
onely fayntly and by semblaunt/ yet ought euerymay to in-
duce hym that is in thartycle of deth. that after the possibly-
te and by reason of thoughte. that he do payne and labour to
haue veray and ordred pacyence/ that is to saye that not-
withstandyng sorowe ne drede whiche thenne langupssheth
that he vse.raysons as moche as he shall mowe/ & no ẏ he ẽforce
hym to haue voluntary displeasure for his synnes for the
loue of god. & no that he resiste his euyll ẽclynacyon vsed
in whiche he hath byfore taken delectacyon/ and that he do
payne to haue displaysaunce as moche as he shall mowe:
howe be it that it be shorte/but to the ende that he renne not
in dyspayre/ought to be proposed to hym and layd tofore ẏ
thynges that were sayd in the seconde partye of this present
treatye vpon the temptacyon of desperacyon. he ought al-
so to be admonested to be coraged and stronge ayenste all
the temptacyons there declared. & also be he admonested to de
ye as a very and trewe crystẽ man or woman/and that he
take hede that he be not holden in the bonde of excomunycacy-
on/ & no that wyth all his myghte he submytte hym to the
ordynaunce of our moder holi chyrche/ to thende that he be sa-
ued: Item yf the seke man haue longe space of tyme. and ẏ
he be not oppressed of hasty deth. the assystentis ought to re
de tofore hym historyes and deuoute orysons whiche tofore
he delyted & toke pleasur in/ & men ought to remẽbre hym
of goodes cõmaundements/ to thende that he thynke the mo
re profoundly/ yf he conde fynde any thynge in hym sil se that
he hath ayenste the sayd commaũdements cõmysed and tres-
passed & no yf he be so seke that he hath loste the vsage of spe
che/ and hath his knowleche hole and entier he ought to an-
swere to these thinges by some signe outewarde or by hole

of all degrees of the chirche catholyke/ to the ende that thy place be in peas/ And that thyn habytacyon be in celestyall Jherusalem/per xpm dñm nostrũ. Amen/

LYke as the helthe of euery man consisteth in the ende. Euery man thenne moche besily take hede to pouruey him for to come to a goode ende/ whilys that he hath tyme and leyzer ¶ To this myght moche wele serue a felawe & trewe frende deuoute and conuenable whiche in his laste ende assyste hym truly/ And that he comforte and corage hym in stedfastnesse of the fayth wyth goode pacyence and deuocyon/wyth good confydence and perseueraunce. And that ouer hym saye all thyse sayd oroysons well ententyfly and deuoutely whilys that he is in trauayl of deth ¶ But allwayes for to come to the effecte of these prayers/ is alle necessarye the dysposicyon of hym that deyeth/lyke as it hath be sayd here to fore/ And therfor to euery persone that wel and surely wyl deye. is of necessyte that he lerne to deye/or the deth come and preuente hym.

Thus endeth the trayttye abredged of the arte to lerne well to deye/ translated oute of frenshe in to englysshe by Wyllm Caxton the xv. day of Juyn/ the yere of our lord a M iiij Clxxxx.

F.L. 9-4-59

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A8
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Ars moriendi
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